

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 10, Vol. XIX.

Saturday, March 7, 1857.

Price One Penny.

A DISCOURSE BY PRESIDENT E. T. BENSON.

DELIVERED IN THORP STREET CHAPEL, BIRMINGHAM, OCTOBER 28, 1856.

I need not say that I am thankful in being here once more, for if I had not wanted to come I should not be here to-night, and this I suppose is the case with you.

I have listened with great attention to the discourse of Elder Lunt, and I consider that he has preached a first-rate "Mormon" sermon. I also consider that whenever Elders rise to preach to the people, and are led by the Spirit of truth, and of their calling, it is good Gospel. Though we may have heard it many times, yet, when we listen with attention, we hear a number of things touched upon which we had forgotten. We cannot call them to mind until we hear them again. Then we recollect having heard them before. They stir up our minds to those things to which we ought to attend; and in this way we derive joy, comfort, and satisfaction in a re-hearing of the principles of the Gospel of Jesus Christ; I know it is so with me. I am never tired of hearing the Elders discourse. If I did not think it was my duty to preach, I would rather sit and hear than speak. But as I am called to travel and visit the different Conferences, I feel that I must magnify my calling, and that I must talk a little as well as my brethren, and speak as I am led by the Holy Ghost.

While brother Lunt has been speaking to you this evening, my mind has been reflecting. I have listened and heard what he had to say, with a great deal of pleasure and satisfaction. Yet my eyes would behold your faces, and discern the brethren and sisters that love the Lord; and I found myself asking a question something like this, "How many are there in this room to-night, if it should fall to their lot in the providence of God to remain in this land for the next ten years, who would stay and keep the faith?" However, I hope and pray that this will not be the case with one Latter-day Saint that is now before me. If it were right for me to have my own way, I would wish that every Latter-day Saint in the European mission, who wants to go to Zion, was safely placed on the soil of the Great Salt Lake Valley, or in the region thereof. Yes, I wish that every one of you that feels that he could live his religion there, and that would be willing to cast his lot with the people of God, was safely lodged in the valleys of the mountains. Moreover, that they who do not want to go, if there be any such, may have the privilege of apostatizing here if they choose. Then the Elders who are here would not have any Latter-day Saints to preside over. We should then be left perfectly

alone. We should have nothing to do but to go and break up new ground—nothing to do but to carry the words of life and salvation to the nations of the earth. We should then see if the Lord would provide for His servants, and open the way for the Gospel again to be established in this land, as He did, at the commencement. Now we are situated differently, very differently, from the first Elders who came into the midst of this people. I can reflect upon the time when Presidents Young and Kimball, and a number of other Elders, came over to this land, when there was not a Latter-day Saint here. The sound of the Gospel had not penetrated the ears of any man or woman this side of the Atlantic ocean. They came without purse or scrip. They did not know that they should have the first meal of victuals given them, the first coat put on their backs, nor anything of the kind, only as they had faith in God. That was the situation of the Elders who first came to this land. How did they come? Not as many of the Elders do now. I will tell you how they came if you do not know. But I am aware that most of you do know that they came to this land weeping before God, bearing precious seed to the people. What has been the result? Has not the promise been fulfilled? They returned, carrying their sheaves to Zion by hundreds and by thousands.

But when the Elders come now, and I have the honour to be one of those who are preaching the Gospel through this land, they come to a people whose arms and purses are open to receive them, who are ready to give them money to enable them to travel from place to place, who are ready to feed them, and put as good coats on their backs as any gentleman wears in these cities, Prince Albert hardly excepted. That is the situation of the Elders now. Then what should be our conduct and motto? Why, to go forth day by day and preach life and salvation, and do all we can to build up the Saints and bring souls to Christ. That is what we should do, and if we do it we shall prosper.

We heard from brother Lunt, that there never was a man or woman in this Church, from its organization, twenty-six years ago, that followed counsel, who has apostatized; but that such have been saved from day to day. Our

experience bears testimony to this. It is one of God's eternal truths. An observation more true was never spoken. We can prophesy that no such man or woman ever will turn away from the faith; they never will apostatize; their salvation is sure if they follow counsel.

I feel, for one, that I am greatly blessed in my labours among this people. This is also the feelings of the majority of my brethren that are travelling in the ministry in this land. If ever men ought to be energetic in preaching to the Saints we ought to be. Yes, we should be whole-hearted about it, and go at it, as though we meant to do something. Our voices ought to be heard in the congregations of the Saints, and in the midst of this generation, and we should never cease our exertions until our missions are fulfilled in this land. That Elder who will follow this counsel will prosper. We have nothing else to do but to do good and build up the kingdom of God.

I want to say a few words more about this mission. How thankful we ought to be, brethren and sisters, that God has men at the head of His Church, who have laid down their all for the cause. We know that they have been proven, and that they have not been turned to the right hand or to the left. No matter what situation they have been in; if it was poverty, they cared nothing at all about it; if they had a dollar in their pockets, it was all right; if they had not, it made no difference. It was life, life and salvation to the people first. They trusted in their God for everything else. That is the way the kingdom has been built up. When I think of these things, I wish that I were endowed with the voice of thunder, and that it were penetrating as the trumpet of an Archangel, so that I might make the ears of this generation ache until they ceased their lying about the Saints, repented of their sins, and obeyed the Gospel.

It is my prayer to God day and night, that He will pour out His Spirit upon this people, and bless His servants, that they may be as angels in their midst and that the power of God and the revelations of Jesus Christ may attend them. If you have not the power of God and the inspiration of the Holy Ghost, what is the reason? The channel of communication between heaven and earth

—between God's people here and His Church there, is open, and has been for the last twenty-six years. If you do not have revelation, and life, and salvation, it is your own fault.

Here is my beloved sister, that sits on my left, who cannot see, but she knows that I tell you the truth, and that I speak by revelation. Brother Lunt has blessed the brethren, I will bless the sisters, and I say God Almighty bless this one. Although she has not eyes to see, she has a mind, and can comprehend the things of God. She can perceive from the ends of her fingers, and feel her way by the revelations of Jesus Christ. She will land safe in the celestial kingdom of God. I will prophesy in the name of the Lord Jesus Christ, that in the morning of the resurrection she will have eyes as beautiful as those of an angel, because of her faithfulness. Her testimony is heard in the houses and in the streets, she does a great deal more good than many dilatory Elders. Brother Lunt says, the testimony of this sister convinced him of the truth of this work. Well, what is the promise? It is if a man or woman convert one soul they shall not lose their reward.

All the trouble I find is, that my lungs get out of order sometimes. They are not made of steel. I wish they were stronger. I want to get them strengthened, and myself revived. I would like to come to Birmingham and stay about a week, and go into the Odd Fellows' Hall and have a revival here. Not but what you have had revivals; but let us have another, and another, and another, until all the honest in heart in this town are converted and baptized, that we may gather out of this land, for I know the Gospel is true. What follows after the warning voice of the servants of God? His judgments—famine, pestilence, war, strife, murders, and every evil, are then soon distributed by the powers of darkness in the midst of the nations of the earth. Now is the time, ye Latter-day Saints, to prove yourselves worthy, while God is blessing this nation.

I have been travelling through some portion of Germany, Denmark, and Sweden. God is blessing the nations of the earth. He is giving seed time and harvest, peace, health, prosperity, and the offer of salvation. The Gospel is spreading! It is branching out like the fingers from your hand, through all the most im-

portant towns and cities in Denmark, and many people believe the testimony of the servants of God. How do the Saints feel there? Just as well as you feel: they do indeed. A better feeling I never witnessed in our community than I witnessed among the Saints in those lands, according to the knowledge, light, and experience that they have had. They love God and work righteousness. They live up to the light and counsel that have been committed to them. If they have not so much faith as your flock, Pastor Muir, it is because they have not as great an amount of experience, nor the opportunity of acquiring it. You are greatly blessed here in Birmingham. You have had the Elders from Zion with you all the day long. The teachings of the Spirit have been poured out upon you, to an extent that they have not enjoyed. You are a privileged people.

We preached tithing through those Conferences, and ordained many Elders while we were there. We made more ministers of the Gospel while on this mission, than all the colleges in England made during the same time, which was about six weeks. I took my college with me. In other words, I carried with me the authority of God and the holy Priesthood, and therefore I was myself a minister-making department.

We ordained twelve out of one small Conference, containing, probably, about as many as there are here this evening. They were fine looking young men, full of the spirit of Zion. When they arose to talk, they would fairly tremble from the crown of their heads to the soles of their feet. Do you not think I felt well amongst them? Yes I did. You would have felt well too if you had been there; you could not have helped it. I never had more joy and satisfaction in my life, on a short mission, than on that one, because the people do not know, neither do they want to know, anything but "Mormonism." They are full of it, and if the devil does come along, he has no chance to get power over them. If you keep your bodies full of light, how much darkness can enter? Keep yourselves filled with the power of God; keep the Holy Ghost within you, and can the powers of darkness lead you into difficulty? No, they cannot. Then keep yourselves pure, foster the good Spirit, bid it welcome into your tabernacles and habitations.

and you shall be blessed more than you have ever been. Do not wander after the things of the world like fools. Do all things in the name of the Lord. Eat and drink in His name; rise up and walk in His name; go to work in His name, and do it because it forms part of the duties of life, and the duties of life belong to our religion. Never be found wandering or digressing from the principles of the Gospel of which you have been made partakers.

Well, is "Mormonism" alive? Yes, and going ahead; and this will be the case more and more if we will all do our duty, put our shoulders to the wheel and lift together. Just try this experiment for the next ten years, and see if God does not deliver you, although this very evening, there may not be the first earthly prospect of your being gathered to the valleys of the mountains.

If you do your duty, and you are called to lay down your bodies in this land, is there not sufficient power to save and exalt you in the kingdom of God? Yes, there is. The plan of salvation is glorious and complete. God has made it suitable to the conditions and circumstances of the whole human family.

The Lord feeds and clothes us; He gives us water to drink, and makes our bread sure. Do we acknowledge His hand in these things? Yes, all true Latter-day Saints do. Does the world? No, it does not. But Latter-day Saints, if they have wisdom, light, and ability to do good, acknowledge it as coming from the bountiful hand of the Lord, and they use all their gifts for the building up of His kingdom, and the spreading of the Gospel of Christ.

That is what I find in these missions that I have named. I find that God has raised up a holy man in Scandinavia—an educated man, who can read the languages of Germany, Sweden, Norway, Denmark, and England. He is almost like the Apostle Paul, a good deal like him, a talented man, and an humble man. I refer to brother Widerborg. What does he do? He lays down his German, Danish, and Swedish and takes up the English, and talks to the people in that language when it is necessary. When it is not, he lays down his English and takes up the Danish, and so with the Danish and takes up the Swedish. He does this in the name of the Lord, and interprets what

the Elders say to the people who speak in these languages. He is doing good, and God is blessing him. Education and book-learning did not crowd his brains, and drive out every bit of common sense which the Lord had given him. He lays it all down or takes it up as wisdom directs for the interests of the kingdom, and the spread of truth. He acknowledges the hand of God in being brought up so well and receiving so good an education, for it enables him to do good in the Church. If he remains faithful and retains this spirit of humility, the Lord will continue to bless him.

Now, if this generation would repent of their sins and use everything they have—their steam-ships, railways and all, for the building up of the kingdom of God, He would bless them more than He does now. He does bless them now, but this will not always be the case if they reject the message of salvation. Men will say that this Gospel is not true; that it is no more than sectarianism. But if they do not render obedience to it, the little light which has been put into their hearts naturally will be turned into darkness, and how great will be that darkness!

Well, then, brethren, let us try to keep the faith and endure to the end; let us prove ourselves before the Lord, previous to expecting any great things at His hands, out of the common course of blessings which He bestows upon the children of men. It is true we have the Gospel, we have a little light above the world, but have we faith enough to soften the hearts of the rich, so that they will be willing to donate money, jewellery, and everything necessary to the gathering of the Saints? No, not yet; I wish we had. Can we have that faith? We are commanded to contend for the faith once delivered to the Saints. That very faith of which I am now speaking was once delivered to them. It was delivered to Moses and the Israelites. They softened the hearts of kings and rulers, so that they obtained the necessary blessings that they desired, and walked out from the midst of their enemies. The time has not yet come with the Saints in this land for that, I expect, but let us increase, and add a little to the faith we have already. We have sufficient to come out from the world and acknowledge God and His servants. Let us continue to acknowledge them, and work and pray until we

have the faith that was once delivered to the Saints. If we live at the coming of the Son of God we shall all need it. Every Latter-day Saint who expects to live to see the day when the Lord and Saviour Jesus Christ will come in the clouds of heaven, taking vengeance on them that know not God and obey not the Gospel—when he will sweep the wicked from the earth with the breath of his lips and the brightness of his coming, will find that they must possess it.

May God Almighty bless you, brethren and sisters, and keep you pure and holy before Him. Uphold those who are over you in the Lord, and do as you are told, and you shall be saved. My salvation for yours if it is not so. That is a considerable pledge. It is all I can offer. It is the greatest promise that I can make to man, and I do it because I know "Mormonism" is true.

God blesses me according to my walk, faith, and zeal in keeping His commandments. He is able to take care of us here. I had a good home, and wives and children whom I love, but I and my brethren have left them and all that we have, to preach the Gospel of Jesus. I would like to see them, although I will tell you, beloved Saints, I have not shed the first tear for them since I left my home. I never do cry except for joy. I admit I am foolish enough to do that sometimes.

I thank God that I am here, and have the privilege of associating with good Saints. That is how I feel, and when I weep it is for joy. Let that be your feelings. When you are sad turn the devil away, for I tell you he has no business with Latter-day Saints. Neither is it your business to hold communion with him. Your duty is to serve your God.

I will tell you that every man in this Church has to be thrown on his own resources more or less. He has to be brought to feel as though he stood alone in the community, and had no friend around him save God to give him aid or succour. If we had to carry men on our shoulders to heaven, how many should we get there? It would be a very slow process to get people to heaven in this way, would it not? While I am speaking on this principle, an anecdote comes to my mind.

I was once travelling in Pottawattamie with President Young; we were going out to visit some settlements, and stayed

all night with a family who were very friendly to the President and the authorities of the Church, but their faith was not very well grounded. They went a good deal by sight. There is a certain kind of hound that hunts by scent, and there are others that hunt by sight. As soon as the game gets out of sight of the latter they can go no further, and would as soon take the back track as the forward one. As I was saying, we stayed all night. In the morning I walked out with President Young, and asked him how he thought the folks felt there. Brother Brigham answered, they make me think of the old Quaker. He got up before his congregation and said, "Brethren and sisters, you all expect to go to heaven, don't you?" "Oh yes, yes," was the answer. "Well," said he, "how do you expect to get there? I will tell you how some of you expect to get there. You think that because I wear a big box coat with large pockets, you are going to heaven in them, but I will tell you, you will all be mistaken, for I will wear a spencer." That was prophecy to me, and I treasured it up. In about twelve months after that, the whole family, root and branch, went off to California. If they had been rooted in "Mormonism" they would have brought forth the fruits of righteousness. If men have not the truth rooted in their hearts, the very first gale of wind blows it out of them. They are like a ship at sea, without ballast or rudder, carried to and fro, and tossed about by every wind of doctrine. We must be rooted and grounded in the work of the Lord, firm as the rock which stands in the mighty ocean, that has withstood the dashing of the furious waves from century to century. A true "Mormon" will stand as if he were alone, nor waver though there was not another this side of heaven. When men hiss, persecute, and cry poor deluded "Mormon," he will answer, "I am a Latter-day Saint; I am bound for heaven." That is the way to feel. The devil cannot obtain power over such to lead them astray. He will turn from them and seek those who are not so grounded in the faith. He will say to himself, I will make this weak sister feel bad, and try to get her to apostatize; I will make her say yes, if possible.

I will tell you one more anecdote, then I will sit down. A year ago last Christmas, there was quite an excitement got

up between the brethren in the Valley and the United States' troops, which, I suppose, you recollect hearing. But this was not all. There were some sisters who thought themselves pious, very pious, who came to the Valley with their faces very long, but who were led away by false and seducing spirits. About the time that they were going away, Elder Hyde brought out for illustration a fable like this: "There was on the east mountain a turtle, and it wanted to get over to the one on the west. How to get there it did not know, for there was a good long journey of twenty-five or thirty miles, over creeks and sage brush, with a wet bottom. The turtle wanted to devise some means to get over, for it thought it could live easier on the west mountain than on the one at the east. So it came out into daylight, and got its head out of its shell and began to peep around. After awhile, there came along two ducks, and seeing the turtle, they settled down beside it and began to converse with it. As they were fleet on the wing, the turtle asked them if they could not devise some means to take it to the west mountain. The ducks consulted, and at last came to the conclusion that they would carry it over. So they said to it, 'Get a stick and put it across our backs, and then take hold of it with your mouth, and do not let go, and we will take you over in safety.' They start-

ed, and got about half way through the journey, when a raven came along, and began using such expressions as these: 'What a beautiful bird! what a beautiful creature! what fine feathers! what a beautiful body! the handsomest bird I ever saw; Yes, the finest in all the crowd.' The turtle said yes, and down it went into the mud. There it is at present, and it has not yet got over to the west mountain."

Well, do you know what the figure means? The turtle was our sisters; Some of them went to California. The soldiers were the raven with its fine expressions. "How do you do, Madam? What a fine intelligent countenance! what beautiful eyes! what beautiful hair! how nice! you are too intelligent to live here among this people! would you not like to go to California! If you have not made up your mind fully, shall I give you a call? When passing by here I have often been struck with you. You have such a fine face and stately beautiful form. Would you not meet me some where? It would look strange for me to come to your house. No matter where it is, so long as I can persuade you to say yes!" Now, you sisters in Birmingham, you will get to the Valley if you do not say yes, when temptation offers itself.

May the Lord bless you, and by His Holy Spirit enable you to remain faithful. Amen.

HISTORY OF JOSEPH SMITH.

(Continued from page 136.)

[March, 1842.]

Thursday, 10th. Gave instructions concerning a deed to Stephen Markam, Shadrack Roundy, and Hiram Clark, and letter of Attorney from Miss Smith to Edward Hunter, and did a great variety of business; rode out; and in the evening attended trial at brother Hyrum's Office, the City of Nauvoo *versus* Amos Davis, for indecent and abusive language about me while at Mr. Davis' the day previous. The charges were clearly substantiated by the testimony of Dr. Foster, Mr. and Mrs. Hibbard, and others. Mr. Davis was found guilty by the jury, and by Municipal Court, bound over to keep the

peace six months, under \$100 bond; after which I retired to the printing office with Emma, and supped with the Twelve and their wives, who were spending the evening with sister Hyde.

Friday, 11th. Extract from the Legion Minutes—

The Nauvoo Legion was on parade, commanded by Lieutenant-General Joseph Smith in person. Several of the Twelve Apostles rode in the general staff as Chaplains. The line was formed at ten o'clock, a.m., and soon the Legion marched from their usual place of parade, below the Temple, to Water-street, in front of General Smith's house, where the troops were inspected, and after a recess marched west on the bank of

the river, and taking a circuitous route, resumed their usual post on the parade-ground, and closed the day in good order and with good feelings, and to the full satisfaction of the Commander-in-Chief.

Extract of High Council Minutes—

In the evening President Smith attended the trial of Elder Francis Gladden Bishop, at his (the President's) house. Elder Bishop appeared before the High Council of Nauvoo on complaint of having received, written, and published, or taught certain revelations and doctrines not consistent with the Doctrine and Covenants of the Church. Mr. Bishop refusing to present the written revelation, the Mayor (John C. Bennett) issued his warrant and brought them before the Council, when parts of the same were read by Mr. Bishop himself to Council, the whole mass of which appeared to be the extreme of folly, nonsense, absurdity, falsehood, and bombastic egotism—so much so, as to keep the Saints laughing, when not overcome by sorrow and shame. President Joseph explained the nature of the case and gave a very clear elucidation of the tendency of such prophets and prophesings, and gave Mr. Bishop over to the buffetings of Satan until he shall learn wisdom. After a few appropriate observations from Patriarch Hyrum and some of the Council, the Council voted unanimously that Francis Gladden Bishop be removed from the fellowship of the Church; President Joseph having previously committed the revelation above referred to, to the flames.

Saturday, 12th. I presided over a court-martial of the officers of the Nauvoo Legion at my own house, for the purpose of deciding upon the rank and station of the several officers, and the more perfect organization of the Legion.

Sunday, 13th. I was with my family.

Monday, 14th. Transacted a great variety of business at the Office.

Tuesday, 15th of March.

Times and Seasons. This paper commences my editorial career: I alone stand responsible for it, and shall do for all papers having my signature henceforward. I am not responsible for the publication or arrangement of the former paper: the matter did not come under my supervision.

JOSEPH SMITH.

HONOUR AMONG THIEVES.—We extract the following from the *New York Tribune*—

"The paymaster of the Missouri Militia, called out to put down the Mormons, some two years since, was supplied with money

some time since, and started for Western Missouri, but has not yet arrived there. It is feared he has taken the Saline slope."

We are not surprised that persons who could wantonly, barbarously, and without the shadow of law, drive fifteen thousand men, women, and children from their homes, should have among them a man who was so lost to every sense of justice, as to run away with the wages for this infamous deed: it is not very difficult for men who can blow out the brains of children; who can shoot down and hew to pieces our ancient veterans who fought in defence of our country and delivered it from the oppressor's grasp; who could deliberately and in cold blood murder men, and rob them of their boots, watches, &c., and whilst they were yet weltering in their blood, and grappling with death, and then proceed to rob their widowed houses. Men who can deliberately do this, and steal near all the horses, cattle, sheep, hogs, and property of a whole community, and drive them from their homes *en masse*, in an inclement season of the year, will not find many qualms of conscience in stealing the pay of his brother thieves, and taking the "saline slope." The very idea of Government paying these men for their bloody deeds, must cause the sons of liberty to blush, and to hang their harps upon the willow, and make the blood of every patriot run chill.

The proceedings of that State have been so barbarous and inhuman, that our indignation is aroused when we reflect upon the scene. We are here reminded of one of the patriotic deeds of the government of that State, who after they had robbed us of everything we had in the world, and taken from us many hundred thousand dollars' worth of property, had their sympathies so far touched (alias their good name) that they voted two thousand dollars for the relief of the "*suffering Mormons*," and choosing two or three of her noblest sons, to carry their heavenly boon, these angels of salvation came in the plenitude of their mercy, and in the dignity of their office to Far West. To do what? To feed their hungry, and clothe their naked with the \$2,000? Verily nay! But to go into Davis County and steal the Mormons' hogs (which they were prohibited themselves from obtaining, under penalty of death) to distribute among the destitute, and to sell where they could obtain the money. These hogs, thus obtained, were shot down in their blood, and not otherwise bled; they were filthy to a degree. These, the Mormons' own hogs, and a few goods, the sweepings of an old store in Liberty, were what these patriotic and noble-minded men gave to the "poor Mormons," and then circulated to the world

how sympathetic, benevolent, kind, and merciful the Legislature of the State of Missouri was, in giving two thousand dollars to the "suffering Mormons." Surely "the tender mercies of the wicked are cruel."

Previous to this, sister Elizabeth Morgan died at London, without medical aid, after calling for the Elders, &c., which created much excitement, and a coroner's inquest was called by Mr. Baker, who brought in a verdict of "natural death."

I officiated as grand chaplain at the

installation of the Nauvoo lodge of Free Masons, at the Grove, near the Temple. Grand Master Jonas of Columbus being present, a large number of people assembled on the occasion; the day was exceedingly fine, all things were done in order, and universal satisfaction was manifested. In the evening I received the first degree in Free Masonry in the Nauvoo Lodge assembled in my general business office.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 7, 1857.

THE LATTER-DAY WORK—PREPARATION.—The glory of the Latter-day kingdom, the gathering together of the people of God, the building up of Zion, the restitution of all things, the second coming of Christ, and the Millennium, were themes on which the high-toned minds of the Prophets dwelt with fervid inspiration. These subjects lent them wings to soar in such lofty flights as would make the most eagle-eyed imagination of an uninspired mind grow dizzy. Borne higher, and higher, by the energy of the Holy Ghost, in the visions of the Almighty, they reached the celestial sphere of life, and dipped themselves in that glory which they foretold should cover the earth, in the fulness of times, even as the waters cover the bosom of the mighty deep. As their prophetic souls grasped a few prominent points and generalities of these magnificent views, their descriptions were given with the most powerful eloquence. Indeed, on the above-named subjects, they spent the fullest vigour of inspired minds.

To follow them in their towering flights, to comprehend the grandeur of the scenes which they beheld, through the vista of the uncurtained future, and to look with confidence to the literal fulfilment of the prophetic visions, requires the mind to be enlightened by that Spirit which drew the curtain aside, and needs a faith as sublime as the Prophets themselves possessed. The things of God, to be understood and made lucid to the eye of faith, must be spiritually discerned. Viewed by the uncertain light of human wisdom, the obscurity will be heightened by the fantastic creations of the imagination, and misty, flickering conceits will be substituted for a clear and solid faith. Hence, to those who are destitute of the gifts of the Spirit, the great events predicted to come to pass in the latter-days will appear as mysterious, forgotten dreams, requiring a Daniel to narrate their substance, and interpret their meaning. Or, perchance, to distorted imaginations, they will seem like phantoms of the midnight watch, which strike terror to the soul, but elude the physical senses, which vanish at pursuit, but which all are careful to shun, and the most courageous are anxious to drive from their thoughts. It is thus that the promised glory and inheritance of the Saints, and the threatened judgments to be poured on the wicked, are generally viewed.

The Christian nations acknowledge the authority and inspiration of the sacred writers, and will not refuse to subscribe to the prophetic descriptions. Their priests

make glowing discourses from those grand passages of Scripture, relative to the subjects named. There are few who are altogether infidel regarding the great events foretold in the Bible. But then, to the popular faith they are like fairy-lands, and haunted castles, furnishing to ministers rare objects for description, imagination, and eloquence; but whose characters no one thinks of inviting to his fire-side; no one expects the drama to become a part of every day life.

Tens of thousands of sermons have been preached, and millions of pages written from the prophetic descriptions of the glory of the Latter-day Church, Zion, the Coming of Christ, and the Reign of Righteousness. There is hardly a man in Christendom who has not at some time prayed—"Thy kingdom come. Thy will be done in earth, as it is in heaven;" nor a professor of religion who has not embodied in his supplication the sentiment—"Hasten the time, O Lord, when Thy knowledge shall cover the earth, as the waters cover the bosom of the mighty deep, and a reign of righteousness dawn upon the world." But, then, one part of their faith is at war with the other. The flickering of their own conceits, in the spiritual darkness that covers them, dazzles their faith like a thousand will-o-the-wisps. They make no *preparations* for the great work of the last days; but all things move along with them as from the beginning. Their mystical interpretations of the Scriptures stand in the way of the literal fulfilment of the prophecies; and the glorious drama that fired the minds of the Prophets evaporate into airy nothings. Being without the inspiration of the Holy Ghost—the spirit of revelation through which the events were seen—the vision is sealed to them, the substance is lost in shadowy dreams. Believing that the voice of prophecy is for ever hushed, and the heavens closed against all communion between God and man, His kingdom coming, and His will being done on the earth as it is in heaven are little different to them, from fairy tales, and the knowledge of the Lord, covering the earth as the waters cover the deep, is to them nothing better than a myth. Thus is it with every other item of the Latter-day work to the foggy understanding of the popular mind.

We, however, look upon these glorious subjects precisely in the light in which the Prophets of old viewed them. To us they have a literal meaning; and we are ever looking forward to *preparation and fulfilment*. It is because the mission of the Prophet Joseph Smith fulfils the ancient prophecies, and every development of that mission *prepares* the way for a more complete revelation of the glory of the dispensation of the fulness of times, that we are bold to declare that all who have written upon the subject by the inspiration of God, testify to that which Joseph has done. When we listen to the proclamation from tens of thousands of voices that the kingdom spoken of by Daniel has been set up; when we hear the witnesses to the fact, that the Gospel which John said should be committed to the earth by the angel, has been restored, to be preached to every nation; when we see it winding its way to earth's remotest bounds, we say to ourselves the work is preparing; the prophecies are fulfilling—things move in the right direction. When we hear the voice thundering through the channel of the Priesthood, "Come out of her my people;" and from lip to lip of God's servants the command passes along, "Gather together my Saints," we say the path is preparing; the glory of the latter days is dawning on the world. When we behold tens of thousands flocking to the chambers of the Lord, as doves to their windows, and busy hands building up Zion, that the Saviour may suddenly appear in his glory; and when in answer to the cry, "Behold the Bridegroom cometh, go ye out to meet him," the Church of the Lamb puts on her beautiful garments of reformation, we are ready to shout Hosanna! God is preparing His people; the visions of the Prophets were not fables!

FOREIGN CORRESPONDENCE.

EAST INDIES.

Camp, Poona, December 10, 1856.

Brother A. M. Musser—Your Epistle to the Saints of Western Hindostan has cheered my heart, and roused my drooping spirits. Doubtless, brother, you can in some measure understand the temptations, jibes, and jeers to which I am subjected; frequently I am assailed with the epithets—"Joe Smith," "Brigham Young," and the names of other holy men of God. I should not care for this, were it not that these names are made use of in profanity and derision. However, this profanity has, in some instances, been, I hope, productive of good. I have heard young soldiers ask why I was called by these names; in such cases, I have embraced the first opportunity of requesting the inquirers to read Elder Snow's pamphlet, entitled *The only way to be Saved*, or Elder Pratt's *Divine Authenticity of the Book of Mormon*, handing the same to them, hoping that such seed, though cast by the way side, would bring forth fruit in due season. I take every opportunity of spreading the printed word, and making known the *first principles* of the Gospel, so far as my poor abilities allow, that is in season, for I do not believe in casting pearls before swine.

I was many years wondering why I

left a kind home, enlisted, came to India, &c. I never could find out until I embraced the Gospel; for I do believe, had such not occurred, I never should have become a Latter-day Saint; and through me, my wife, who is now in the home of the Saints.

Dear brother, I do thank our God that I have been permitted to come on this earth, in this momentous age, even in this last dispensation. I am truly thankful that I have been brought to a *partial* knowledge of the Gospel of Christ, as restored by the Prophet Joseph Smith, and do now bear my humble testimony to the Divine Authority of his mission. I pray that under the holy influence of the Spirit of the Living God, I may be more fully able to appreciate the high and noble calling of a Saint of the Latter-days.

I am happy to inform you that my discharge from the army has arrived, and probably early next month, in company with Elder Tomlinson and family, I shall be on my way Zionward, *via* Australia.

Accept, dear brother, the tribute of a grateful heart, and believe me, I will, under Divine guidance, remain firm and unflinching,

Your grateful "Mormon" brother,
FREDERICK THOMAS MACKAY,
78th Highlanders.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(Continued from page 124.)

OBJECTION: "When advocates of 'Mormonism,' point to its success as an unanswerable proof of its truth, they are wrong in their conclusions." . . . "Numbers of followers do not prove the truth of a professed revelation. The man who announces himself as a prophet of the Lord, must be tested by some other standard than success, and that test our Saviour has given us in Matthew vii. 16, 'Ye shall know them by their fruits.' And

would we know whether Joseph Smith were a true or a false prophet, we must examine his life, writings, and teaching, and test them by their fruits."—*"Is Mormonism True or Not?" published by the Religious Tract Society.*

ANSWER: We meet the startling hypothesis of the above anonymous writer by a direct negative. We do not point to the "success" of "Mormonism" as "an unanswerable proof of its truth," knowing

well that "numbers of followers do not prove the truth of a professed revelation." The great success, however, which "Mormonism has experienced, in so short a time, and under circumstances so peculiar, although not positive proof, may fairly be regarded as strong *collateral evidences* in its favour. In the year 1830, the Church of Jesus Christ of Latter-day Saints in all the world, consisted only of six members. Since that period it has continued to increase and spread through the length and breadth of the land, and a great and mighty work has been accomplished. More than 300,000 souls now enjoy communion with the Church; and vast numbers of the sons and daughters of Zion, warned by the living voice of revelation, have been and are now gathering out from the different nations of the earth, to form the nucleus of that glorious latter-day kingdom spoken of by all the holy Prophets since the world began, some of whose predictions are recorded in the Scriptures. The "success" of "Mormonism," we admit, is not of itself, when isolated from other evidences, legitimate "proof" that "Mormonism is true. But, when taken in connection with a series of other evidences, all blending and harmonising with each other, like the notes and parts of a musical composition, the force of such united, accumulating evidence becomes irresistibly strong and "unanswerable." Were sufficient space available, a long chain of evidences might here be adduced, every link of which would in its place tend to strengthen and confirm the great and indisputable fact that "Mormonism," however much it may be despised and condemned by its enemies, is verily and truly the work of God. We will, however, proceed to the criterion suggested by our objector:—"Would we know whether Joseph Smith were a true or a false prophet, we must examine his life, writings, and teachings, and test them by their fruits." Very good. To this examination and test we cheerfully submit. But at the onset, a pertinent question presents itself for disposal—namely, how will the objecting examiner demonstrate his competency of judgment in the matter?—how will he prove his capability of deciding righteously upon the merits or demerits of the important case before him? Then, again, who is to decide as to the truthfulness and justice of the

judgment pronounced? Bigotry and prejudice have a tendency to unduly bias and sway the judgment. A jaundiced eye sees all things yellow. An inferior spirit cannot discern and judge a superior, but a superior can always discern and judge an inferior. The professing Christian world is divided and subdivided into numberless conflicting parties. Every sect has its own prominent leading men, to whom the multitudes look for guidance and instruction. These various partizan leaders differ from each other in their views of what is or is not truth or error. They all "examine," more or less, the "life, writings, and teaching" of their sectarian opponents, and profess to "test them by their fruits." And what is the result? Their conclusions vary as much as their tenets. Their doctrines differ, and the results of their examinations and tests differ in the same ratio. Now, in the case of Joseph Smith, all these disagreeing heads of sectarian factions are unanimously opposed to him. His accusers (themselves his judges) come to his trial with all their preconceived notions predominant, and all their prejudices rampant against him. The Jewish sanhedrim "examined" Christ, but condemned him: the priests and rulers of the most religious people on earth "tested," in their way, the sayings and doings of the Apostles, but condemned them. The "life, writings, and teaching" of the servants of God in all ages have been "examined" and "tested by some other standard than success," but they have nevertheless been, by priests and people, condemned as false prophets, liars, and impostors. *Is it not so?* Let the annals of the past be summoned to the doubter's presence, and their united response will surely be heard in the affirmative. And why was this? Was it because there was any lack of true evidence? No; but because their professing examiners were unwilling to admit that evidence, unable to see it, and incompetent to judge from it. They were not in possession of the true spirit of discernment. It is perfectly natural, therefore, to conclude, if we are to judge by analogy, that the Apostle and Prophet Joseph will share a similar fate when his "life, writings, and teaching" are "examined" and "tested" by his determined and predetermined foes—the blind guides of the day, and their hoodwinked followers. No man can understand or properly judge of

the things of God or of the servants of God, except by the light of the Spirit of God. They, therefore, who are destitute of that indwelling light, are destitute of the true spirit of discernment, and consequently are liable to gross errors of judgment in all spiritual things. Jesus said, "If any man will do the will of God, he shall know of the doctrine whether it be of God, or whether I speak of myself." All such knowledge is the gift of the Spirit, and that Spirit is obtainable only through obedience to the will of God, as revealed in the Gospel. Joseph Smith testified that he was the servant of God—that he was divinely commissioned to proclaim the Gospel of salvation to the world in its original fulness and purity, with its accompanying gifts and blessings; and that he was invested with authority to administer in all the ordinances of that Gospel, and to receive and impart, from time to time, the revelations of the Divine Will for the guidance and government of the Church of Jesus Christ of Latter-day Saints. He, firm in his integrity as a servant of the Most High, declared that those who would obey the Gospel of Jesus Christ, should experience its powers and blessings, and that they should, by the inspirations of the Spirit, sealed upon them through the ordinances of the Gospel, receive for themselves an infallible testimony that he was a servant of God, and that the doctrines he taught were of and from God. This was a test which no impostor would have dared to offer. But this is the way by which the Latter-day Saints know that Joseph Smith was a true Prophet, and it is the only way in which any one can ever know it, namely, by the testimony and demonstration of the Spirit, given through obedience to the Gospel. If we compare the "teachings" of Joseph Smith with those of Christ and his Apostles of former days, we find them alike. If we scrutinize his whole "life," from his call to his death, we find him to have been, in every sense of the words, a man of God. View him in all his varied trials, and see what a noble and exemplary spirit he bore. See him driven from city to city, and from court to court, and it will be found that although numbers of false witnesses rose up against him, and charged him with all sorts of crimes, he nevertheless passed through the ordeal in every case unscathed, and was discharged from every tribu-

nal without a single blot upon his character. Could one charge have been sustained and proved against him, that would have been deemed a sufficient excuse, in the eyes of his bloodthirsty enemies, for the speedy execution of their malicious purposes. The clergy of every sect and name were against him, and the excited populace despised him. Professing teachers of religion headed the gangs that persecuted him, and were ring-leaders of the mob that murdered him. Never in the memory of man have there been known such numerous gross outrages upon the liberty of a people as have been experienced by the Latter-day Saints and their martyred Prophet. Violence and cruelty have done their worst. Priestly malice and mobocrat tyranny have been stretched to the utmost. The most diabolical and heart-rending barbarities have been perpetrated, and the most horrid and cold-blooded butcheries committed, even in open daylight, and that too under the permit of sectarian priestly leaders and (mal) administrators of "justice." Yet, in the face of all this opposition, cruelty, and carnage, "Mormonism" has continued onward in its course, still increasing more and more, and steadily but surely advancing on the right hand and on the left. The people, although suffering acutely as they were, in all respects, during their great trials, still maintained their position, and continued to "contend earnestly for the faith once delivered to the Saints." They knew that Joseph was a Prophet of the Lord: they knew that he was a man of God, and that the Church over which he presided was recognised of God, and therefore they rejoiced even in the midst of persecution, and peril, and death. They knew that the true disciples of Christ had no reason to expect better treatment than their great Master himself received. They knew that those who were faithful and obedient to the commandments of the Lord would be despised by the world, and persecuted by those whose pecuniary interest it is to keep up the popular systems of religion. Now, had Joseph Smith been an impostor—had the gifts and blessings of the primitive Church not been amongst this people—had the principles of "Mormonism" not been true and sound at the foundation, is it at all probable that the Latter-day Saints would thus have endured all these cruel persecutions, and dangers, and still

kept their faith and profession inviolate? Certainly not; but, on the contrary, the Church would have died away long ago. The people writhing, as they were, under the most agonising wrongs, would unquestionably have renounced "Mormonism," had they not *known* of a surety that it was of God, and that Joseph was a true Prophet. "Mormonism," so called,

has indeed been tried to the utmost, and it has stood the test. Knowledge—experimental knowledge—has been bought at a great cost, and it cannot easily be taken away from its possessors. The world may mock, and menace, and defame as much as it pleases; but they who *know* their Master's will, and *do* it, have nothing whatever to fear.

(To be continued.)

MODERN SPIRITUAL MANIFESTATIONS.

(From the "Mormon.")

Editor of the *Mormon*.

Dear Sir,—As there is much agitation in nearly all parts of the United States on the subject of "Spirit Manifestations," I offer a few remarks on the same for the consideration of your readers.

The early visions of Joseph Smith, commencing in the year 1820, which resulted in the revelation of the Book of Mormon, and the restoration of the fulness of the Gospel of Jesus Christ, are the first modern, well-authenticated visions which have come under my notice.

The visions of Oliver Cowdery, David Whitmer, and Martin Harris, wherein an angel from heaven, and the voice of God revealed to them the truth of the Book of Mormon, and commanded them to bear witness of the same to all nations, which took place about 1829, were the next in order, being confirmatory of the visions of Joseph Smith.

The visions of Joseph Smith and Oliver Cowdery, in 1829, wherein John the Baptist appeared as a ministering angel, and, laying his hands on their heads, ordained them, in the name of the Messiah, to the Priesthood of Aaron, was a very clear and important vision.

And the vision which they experienced soon afterwards was no less important, viz., wherein Peter, James, and John, the Presidents of the former Apostles, came to them as ministering angels, and ordained them to the Apostleship of the Son of God. These two last visions were the more important, because the Priesthood and Apostleship had been lost to the world for so many ages.

From these visions and from the mini-

strations thus restored by these, has sprung that powerful organization called the Church of Jesus Christ of Latter-day Saints, in which the manifestations of the Spirit have been enjoyed by thousands and tens of thousands, in many nations and languages.

These are notable facts, which none can successfully gainsay or resist.

It is also a public fact that Joseph Smith and his brother Hyrum, were murdered in Illinois, in open day, and in a public manner, in 1844; and that scores of men, women, and children of the Saints have, from time to time, been killed on account of their religion. And that scores of thousands of the people of the Saints, including their Apostles and leaders, have been driven from their homes in the United States, robbed and plundered of millions, and forced to seek shelter in the fastnesses of the Rocky Mountains.

It is also a public fact, that there has been no redress for these outrages on the part of any department of State or General Government.

That innocent blood is still crying from the ground, unavenged, and that the prayers and tears of the widows and fatherless are had in remembrance before God and this nation.

It is also a manifest fact, that a large majority of the citizens, including editors, priests, and rulers, are accessories to these wholesale deeds of murder and plunder, by openly approving of the same, or winking at, and conniving with the actors in the same.

After this mighty people had gone forth beyond the Rocky Mountains, and

the Prophets had been slain or banished from the country, then, lo! and behold! the "Rochester Knockings" and other spiritual manifestations commenced, and soon attracted general attention and spread over the nation.

Thousands of converts were made, not only among the common people, but from the ranks of the learned and philosophic, ministers, editors, statesmen, and judges—all classes were wrought upon, and converted over to this new and wonderful development of "Spiritualism," as it was called.

Many of these became its witnesses, its expounders and propagators. A. J. Davis and Judge Edmonds are among its most noted authors, and Partridge and Brittain, of Broadway, New York, conduct the "Spiritual Telegraph," one of its ablest periodicals. These, and a host of others, have written and published volumes on the subject.

The United States can, probably, now boast of millions of Spiritualists, while the country is flooded with periodicals, pamphlets, and even large volumes, devoted to the subject, or containing spiritual revelations.

Now, it is evident, on the very face of the subject, that the Spiritual Manifestations commenced with "Mormonism," and those which have since been introduced, independent of that system, are in direct opposition, one to the other; and that, therefore, both cannot be true, and from the same source. The one being introduced and developed in the very nation, where the other had been publicly taught, rejected and expelled.

Moses and the Magicians of Egypt, Daniel and the soothsayers of Babylon—or the Apostles and Simon, the sorcerer of Judea, were not in more direct opposition one to the other, than are these two great modern systems of spiritual power.

We will now point out a few of the many striking differences.

1st, The visions of Joseph Smith and his witnesses were plain, open visions, in which many witnesses saw and heard, while the illustrious spirits of the departed ministered in their glory, and talked with them face to face, as one man talks with another, reasoning from the Scriptures, and revealing important truths in accordance therewith.

How different this from the mysterious knockings, table tipping, trances, swoons,

cramps, convulsions, contortions, fits, and many other unseemly, disgusting, and even horrible, or trifling, manifestations of the other system.

2nd, All the manifestations or administrations of spiritual power, connected with the Priesthood restored by Joseph Smith, are, in the name of Jesus Christ, under his authority, giving him the glory, and recognizing his name as the only name given under heaven, whereby men may lawfully use spiritual power and gifts.

How different this from the other Spiritual Manifestations! Their mediums do not act by and in the name of Jesus and his Priesthood in any of their spiritual gifts or acts, nor do they, in general, acknowledge that He is the Son of God, or that His blood atoned for the sins of the world. It is not in their power to display their gifts in that Holy name. They cannot do it.

3rd, The Priesthood of the Saints requires faith in the Lord Jesus Christ, and penitence towards God as an indispensable qualification of the candidates for spiritual power.

While the mediums of the other power may be unbelievers in Christ, and immoral persons, in the daily practice of immorality and crime.

4th, The Gospel ordinances, such as baptism and the laying on of hands in the name of Jesus Christ, are the means through which the gift of the Holy Spirit is administered to a penitent believer; and after such believer is initiated, and is made partaker of spiritual power, a strict morality and a holy and prayerful life enjoined as indispensable to the continued enjoyment of the gift of the Spirit. While the other spiritual mediums require no such conditions.

5th, The gifts of the Holy Spirit are not controlled by the will of man, and exhibited in order to gratify the vainly curious, or at the challenge of a gainsayer, or an unbeliever, but were given to confirm and comfort the believer, and for benevolent and useful purposes.

While, on the other hand, the mediums of the opposite spiritual powers come and exhibit their gifts, to gratify the curious and vain, and at the challenge of the unbeliever.

6th, Every exercise of the true spiritual gifts is for edification, and for the profit and instruction of individuals, or of the Church. The gift of the Holy Spirit

enlightens, comforts, elevates, and purifies the affections, and develops the intellectual faculties of man. It leads into all truth, and therefore its ultimatum is the eternal union of all its adherents—for truth is one.

While the mediums and recipients of the other power are frequently distressed, choked, paralyzed, cramped, distorted, thrown down, bound; or compelled to give utterance to things unseemly, false, or worse than useless, and sometimes to blasphemy, railing, and indecent expressions.

7th, The gifts of the Holy Spirit cannot be used for money, or to get gain, or in other words, they cannot be bought and sold.

The other powers and gifts are frequently exhibited for a certain fee, or for so much per head for admission to their exhibition.

8th, The Priesthood of the Saints administers one Lord, one faith, and one baptism. It levels all sects, creeds, and parties, breaks down every division wall among its adherents, and by the laying on of hands in the name of Jesus Christ, administers the self-same Spirit to every member, whereby they are united in one. Hence, there can be no lasting schism in the body. Thus united, the entire people who obey the Gospel grow in the unity of the Spirit, till they are perfected, and com-

pared to a holy temple in the Lord. In short, in the ultimate, they become one, as Christ and the Father are one.

While the familiar-spirit-mediums and their adherents are divided, and subdivided, without any cementing principle, or bond of union. Hence, they have no more strength or governmental principle than a rope of sand.

What shall we say, then, in conclusion?

Simply this—that God has sent this nation "*Strong delusion, that they may believe a lie and be damned, because they believed not the truth, but had pleasure in unrighteousness.*"

The two great master spiritual powers which were at enmity in days of old, are now restored, or re-developed upon the earth. All men will be under the influence of one or the other ere long.

I rejoice that man is an agent, a candidate between the two, and that he can enlist on which side he chooses.

If Jesus Christ has all power in heaven and on earth, serve him and yield to his Spirit.

If, on the other hand, the Devil be God, serve him.

"As to me and my house, we will serve the Lord Jesus Christ."

Respectfully yours,

P. P. PRATT.

Trenton, N. J., Jan. 10, 1857.

VARIETIES.

FOUR things come not back—the spoken word, the sped arrow, the past life, and the neglected opportunity.

THERE should be no drones in the human hive; but those who not needing to toil for themselves, toil for the good of others, are doubly honourable, as their toil is voluntary.

A YOUNG man was conversing in a public-house of his abilities and accomplishments, and boasting a great deal of his mighty performances. When he had finished, a Quaker quietly observed, "There is one thing thou canst not do; thou canst not tell the truth."

A METHODIST and a Quaker having stopped at a public-house, agreed to sleep in the same bed. The Methodist knelt down, prayed fervently, and confessed a long catalogue of sins. After he arose the Quaker observed, "Really, friend, if thou art as bad as thou sayest thou art, I think I dare not sleep with thee."

CARSON VALLEY.—From a letter, dated the 1st instant, written in Carson Valley, we have received recent intelligence from that region. The passage of the Sierra Nevada is now closed with snow for the winter. Mr. Thompson, who carried the express between California and Carson Valley on snow skates last winter, has commenced carrying the mail again twice a month. The families who lately emigrated from eastern Utah, are all in a comfortable situation for the winter; their houses are all built, and they have bread-stuffs enough on hand to last until next harvest. President Orson Hyde left Wash-ho Valley early in November for Great Salt Lake City. His mill, which was put up in that valley, is in fine operation—it cuts six thousand feet in twenty-four hours.—*Western Standard* Dec. 13.